UHURU

BLACK.COMMUNITY NEWS SERVICE

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The beauty of a truly black Wedding was caught by Uhuru photographer Mohammed Apriko at the wedding of Uhuru's co-editor Wantumi Bumboko to sister Abiba just before the reception.

EDITORIAL

on blackness

continued

Every day more and more of our brothers and sisters are turning away from accepting anti-black ideas expressed by the white media; radio, press and television. We are pleased to see this trend forming and taking roots among all sectors of our community.

Terms which are used to mean "Black People" should not be over-looked. Whenever the white press speaks about a rise in "crime" or of the "Population Explosion", we should recognize that these terms refer to us.

Questioning of racist opinions and statements is the hallmark of a healthy black mind. Important as clear thinking is during periods of relative calm, it becomes essential when racists attack us on a large scale basis. A colonialized brother who accepts without questioning, some new scheme for "Resettlement" or "Black Capitalism" is doomed to be continually fooled by the same old worn out tricks.

Some of the tricks used by racists are easily identified. Whenever we discover some new or more effective way of opposing racism, they go on a desperate offensive to protect their position. The first attack which they use is the total condemnation of whatever is benificial for us. The reasoning is that condemnation by the white authorities will scare off most black folks. Invariably, just the opposite is the case, requiring a second wave of attack.

While helping us to disengage from white propaganda step by step, the public display of the symbols of blackness boosts our morale and self-confidence. This presents a threat to the racist system which desperately trys to maintain itself.

The second wave of attack consists of redefining whatever was beneficial to us into something that is useless. A symbol of black pride becomes either a "Hippy" token or devoid of clear meaning. Then comes support and promotion of the "New" symbol.

We should not let ourselves believe that Afro-American symbols are becoming fads by their own volition. Just as "Negro" spirituals are promoted devoid of their revolutionary meaning so also is the "Afro" style promoted by the white media as being mindlessly "Hip". The desperate attempts to mimic the symbols of black pride are designed to re-assert control over the minds of our newly liberated brothers and sisters.

Clearly, the belief that they can displace Black Pride from the mind of a brother wearing a dashiki or a sister wearing a natural is the basis of their strategy.

BLACK MAN - BLACK WOMAN - BLACK FAMILY

Congratulations to Brother Wantumi Bumboko and his beautiful bride, Sister Abiba! Their wedding ceremony and reception on Saturday 16th August was a happy and unique occasion which will long be remembered by those who were there.

The bride regal in her Ghanaian Ntama and Kaba of green floral print against a white background and the bridegroom in his Nigerian Awolette set the tone of the festivities. The bride's father, her bridesmaid, most of the handsome brothers and beautiful black sisters wore dress ranging from authentic African to Afro-American. They were from many different islands of the Caribbean, South America, North America and Africa. The bride and groom are from Barbados and St. Vincent.

This must surely have been the first real Afro-American wedding in Canada. The African influence was dominant.

At the reception at Trinidad and Tobago House warmth, colour, music, joy and easy informality prevailed.

Brother Omowale congratulated the newly weds on their step and reminded them that their union was made even more significant in the light of the struggle now facing our people.

We feel sure that this proud, young, black couple will be fully capable of facing up to the responsibilities ahead of them.

Today we ooze words and theories dealing with "internationalisation", "nationalism", etc. and tend to forget that the single most vital factor on which we can build our future as a people is the black family. It was by cold, calculated design that the African family unit was wrecked to create slaves for the New World. To lay the foundations for the freedom which we so desire it is necessary that we build as impregnable family unit - BLACK MAN - BLACK WOMAN - THE BLACK FAMILY. The importance of this role based on love, pride and mutual respect cannot be overemphasized.

It is our only source of power.

Let us once again wish our newly married brother and sister success and future happiness.

By Marjorie Benjamin

FIRST BLACK MEMBER ON BOARD OF DIRECTORS

The Board of the Federation of Catholic Charities purporting to serve all sectors of the Roman Catholic Community of greater Montreal formerly consisted of rich white catholic businessmen.

The last annual general meeting saw radical changes in the Status Quo of fourteen vacancies on the Board, thirteen seats were taken by a Group representing a cross-section of the community.

To the chagrin of some people, the Board is now a truly representative group, including among its membership members of a number of ethnic and minority groups. Elected from the Black Community was the President of the Negro Citizenship Association, sister Dorothy Wills.

By STAFF REPORTER

LETTERS

The Editor:

Dear Sir:

I wish to congratulate you and your Editorial Board on the interpretation and publication of news reflecting the problems and indignities that affect black people locally and elsewhere.

You deserve the highest commendation on this pioneering achievement. "Uhuru" is serving a long-felt need and through your courageous effort will long continue to be an inspiration to black folk.

Please accept the enclosed cheque as a slight token of encouragement from Mrs. Este and the undersigned.

With best wishes for many years of success and prosperity.

Yours sincerely,
Charles H. Este.

Dear Sir:

I would like to draw the attention of your readers to an advertisement which appeared in the August 18th issue of UHURU. This ad concerned an invitation from the Trinidad and Tobago Association to 'Montrealers and visitors to its 5th Independence Dance' to be held on Sept. 6 at Sir. George Williams University.

Most of us are aware that after the Feb. 11th fracas Sir George and its immediate vicinity were declared off limits to the arrestees, ten of whom are from Trinidad and Tobago. The T & T Association is therefore reaffirming that the 'criminals' are not welcome at their celebrations also. (Let us not discuss here whether or not this so-called independence is something to celebrate). Or the T & T Assn. feels that perhaps the brothers and sisters do not fit into the category of being either 'Montrealers' or 'visitors' and thus were not invited. Or perhaps the T & T Assn. did not think at all.

I do not comprehend how the Trinidad and Tobago Association could have been in such a tight position that they found that Sir George was the only place available t celebrate the great event. Perhaps the hall was offered free of charge or at a reduced rate in order that it could be demonstrated to the natives how free of racism and discriminatory practices is the old school.

Whatever the reason, we aware brothers and sisters support the 'criminals'. Therefore I urge you to do some advertising too. Let's advertise this contradiction and boycott the Trinidad and Tobago 'Independence' Dance.

Rawle Frederick

P.S. Mr. Editor, I do not in any way blame you for accepting the advertisement from this predominatly NEGRO group. The more we highlight the contradictions the sooner we shall overcome.

AN OPEN LETTER TO THE "EXPONIONS STEEL ORCH." & TAITT AND HIS AFRO/CARIBBEAN ORCH."

Dear Sir:

Surely you must understand your responsibility as black artists to the black community of Montreal. Surely you must understand what Sir George Williams University has come to mean to the Black community. Surely you understand that as black men and as products of colonialist societies, you have a particular role to play in the world wide revolution of the black race and the oppressed people in general.

Don't let your Black people down. Play for the Black people's celebration of Trinidad and Tobago's Independence, BUT NOT AT SIR GEORGE.

A Black man.

Dear Sir:

I was shocked beyond words to see in your last edition the advertisement of the Trinidad and Tobago Independence anniversary dance to be held at Sir George Williams University. With a little thought I think I understand why you allowed it to be published, but the fundamental contradiction of this function at this venue still astounds me.

First, I am sure that the Trinidad and Tobago Association must know that the black arrested students are prohibited from entering Sir George. In other words, we are not invited to participate in this celebration. Secondly, I am sure that the Trinidad and Tobago Association understands how this event will assist in giving validity to the thesis of the white racists, that a minority of Blacks militants are responsible for Feb. 11th etc. and that the majority of Blacks are not of that type. Isn't it enhancing the image of Sir George when Black People can go there and happily celebrate their independence (whatever that is).

Lastly, how could they go, into that building to celebrate? a building that has symbolically become the lie to Canadian fairplay and justice--the effigy of white Canadian Racism.

Whoever is responsible for organizing this function (the executive of the T & T Assoc., it seems), must be condemned and shown to the Black Community as the traitors they are proving themselves to be. The venue must be changed or the function stopped.

Teddy.

UHURU, Wednesday 13th, 1969.

A REPRINT

As black Guyanese who have cast their vote in the last elections we feel quite disgusted that the Government up to this time has its representatives (two of whom are in Montreal now) from Cabinet Ministers to High Commissioners coming in and out of Montreal and never getting in touch with (1) the masses of Guyanese people here: the majority of whom have given them their mandate to govern. Are they too busy doing business with those white Canadians who are in the process of exploiting Guyanese and pratising daily racism against black people both here and in Guyana?

(2) The youths who were victims of Sir George Williams University's insult to black people? Many representatives of other Caribbean countries both in Ottawa and from at home have met several times with their students. The "trial" is just around the corner.

We suggest that the Government seriously make an effort to meet its people by sending up a mission or making some other arrangements which will deal with the above-mentioned.

Indignant Guyanese.

Dear Sir:

This letter is intended to commend you on two counts:-

First for having started a Black Community Newspaper, which has been necessary for a long time in order that members of the Black Community be kept informed regarding matters pertinent to our social, cultural and historical melieu. In short, a fountain of information of which there has been a great lack in this community.

Second, for having consented to the placing of an advertisement in your valuable columns to announce a dance sponsored by the Trinidad and Tobago Association of Montreal Inc. at Sir George Williams University's Hall Building. It shows how broad-minded you are, and how much you believe in **freedom** since it is obvious from the warm response your paper received from all sectors of the community both in Montreal and Toronto, that you were not hard-pressed for cash to accept this particular advertisement.

Those of us who recall the excessive punitive action taken against two black students i.e. The laying of kidnapping charges by John O'Brien of Sir George, when the said students entered his office to obtain information regarding a letter which he had written concerning them, are not quite as broad-minded as you are Mr. Editor.

You see, we recall the incident only too vividly, and recall too, that such charges carry a penalty ranging from 5 years to life imprisonment in the penitentiary, under the Criminal Code. We, therefore, wonder what kind of black man could go to a dance held at such an institution, and seriously question whether it is possible for him to enjoy himself under the circumstances.

You may not agree with this point of view, Mr. Editor, but we feel sure that your belief in **freedom** will allow you to publish a letter even if you do not go along with its contents entirely.

Bear with us, as we close with an appeal to every self-respecting Black, Negro or Coloured person to refrain from patronizing any dance taking place at Sir George Williams University.

Abiola.

ANNOUNCEMENT

Mr. Leroy Butcher, former co-editor of the Uhuru has been replaced by Mr. Norman Gyles. We of the "Uhuru", would like to publicly thank Brother Leroi for the hard work he has put in this paper. As black revolutionary--thinking people, we deeply appreciate his past efforts. We wish him best of luck in any other black-oriented project he may entake.

by Uhuru Staff.

UHURU

appreciates letters

from our readers.

Write c/o The Editor

BLACK PANTHER PARTY HARLEM BRANCH 2026 SEVENTH AVENUE

AUGUST 21, 1969
FOR IMMEDIATE RELEASE

The kidnap of Bobby Seale, Chairman of the Black Panther Party, is the latest in a series of fascistic attacks by the power structure to destroy the leadership and organization of the Black Panther Party. We in the Party recognize fascism for exactly what it is. Fascism is open terrorist vengenance against black people, the poor, students and all the people who will say no more to the open repression that is going on in America.

To "kidnap" Chairman Bobby Seale on charges of kidnapping, conspiracy to kidnap, murder and conspiracy to commit murder in connection with the slaying of Alex Rackley is absurd and ridiculous. Fourteen Panthers have already been framed for the murder of Brother Rackley, and now the fascist federal government is trying to frame the Chairman of the Black Panther Party. Pig Chief James Ahern is quoted as saying "Seale spoke at Yale University May 19, and was in New Haven at the time of the slaying." This is a bare-faced lie. According to the pigs Alex Rackley was slain on May 21, 1969.

The re-arrest of Chairman Bobby on charges of flight to avoid prosecution is equally absurd. The pigs knew where he was, all they had to do was ask our attorneys to produce him.

Our Minister of Defense, Huey P. Newton, is in jail, Eldridge Cleaver has been forced to flee the country, our Chief of Staff, David Hilliard, is being framed on trumped-up charges, and now Chairman Bobby has these charges made against him. But the blatant fascistic attacks against our leadership will not destroy the Party.

We will continue to serve the people with the Free Breakfast Program, the Liberaton Schools, Free Lunch Programs and Free Clothing for Children Program. "Historically, all reactionary forces on the verge of extinction invariably conduct a last desperate struggle against the revolutionary forces, and some revolutionaries are apt to be deluded for a time by this phenomenon of outward strength but inner weakness, failing to grasp the essential fact that the enemy is nearing extinction while they themselves are approaching victory." (Red Book page 83) Huey P. Newton has said that "we are oxen to be ridden by the people. We will continue to serve the people and we will grow stronger."

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CURRENT EVENTS

MONTREAL POLICE GOES ON RAMPAGE IN BLACK HOMES

Last week Thursday August 21st, the homes of four black families and the U.N.I.A. Hall, were thoroughly searched by a gang of Montreal policemen.

The manner in which the rampage was conducted, clearly indicates that the abrupt act was carefully intended to create maximum panic among the residents. These homes were stormed from all points. While one group manned the back doors, some controlled the front entrance, and the rest searched every corner of the house, from the attic to the basement. Acts like these closely resemble those of Hitlers army.

In each case, a different reason was given for the rude disruption. The residents of the first home were told that they were being protected against a bomb that was supposedly planted in the home. No reason was given for searching the second home, while the other two families were told that they received rumours that there are organisational groups in the black community. The U.N.I.A. was searched because the invaders, claimed that since white people were not allowed to attend the Thursday nights rallies, many sticks of dynamites were allegedly placed in the building.

It is a strange coincidence, that the police rampage took place on the same day when, according to rumours circulated by white people, an outbreak of violence was expected in the neighbourhood in connection with NAT'S CQMIN program, which was set up to celebrate the anniversary of Nat Turver's insurrection against white slave owners. So much concern was generated by these false rumours, that on the same day, a brother from Baltimore, who works with the Rumour Control Bureau, was on a program on one of the leading radio station in Montreal. From talking to the families, whose privacy was abruptly disturbed, it is a fact that such a traumatic experience has left them in a state of shock. For decent peaceful citizens, the nightmare of having a gang of policemen tripping over their children invading the privacy of their homes will not be easily forgotten.

Staff Reporter.

Assault Charge Against Trudeau Rejected

An attempt to bring Prime Minister Trudeau to court to face a common assault charge was turned down yesterday by a justice of the peace who said that evidence was "inconclusive."

Richard Bruce Jesmer, 17, of Niagara Falls, Ontario still has a right to go to the British Columbia Supreme Court and attempt to revive his charge.

The youth produced three other young men from Ontario as witnesses. Two said they saw Mr. Trudeau hit Jesmer and the third said he saw the Prime Minister his somebody. In spite of all this the case has been thrown out.

This is indeed Trudeau's Just Society.

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BLACK MAN FOUND DEAD IN LAURENTIAN

The members of the black community offer full sympathy to the family of Brother Joseph Silcott, who we have learnt was found dead last week Thursday. This black brother was will know to many of us, and his death which it is a alleged accured by violence, is a shocking blow to us. Uhuru reporters have tried to obtain more information from the family, but they were too upset to reveal anything. However, we hope that very soon, we shall be able to supply more information regarding the death of brother Silcott.

By Staff Reporter

Black Revolt in Niagara Falls

Niagara Falls. N.Y.

A curfew and round-the-clock state of emergency have been lifted from the city's two black ghettos following three nights of revolt by black youths early last week.

But civic officials and leaders in the Niagara Falls Black Community agree that more disorder is not far away unless steps are taken to cure the discontent among the 8000 black people in the area.

The disruptions were sparked by a minor incident in a downtown theatre and fuelled by some black youths, but residents concede that the trouble has much deeper roots.

Oppression manifested in poor housing, lack of job opportunity, poor educational facilities and a police force that is often insensitive and prone to over-reaction can be held largely responsible for three nights of revolt.

Glen Raybon, a black minister, put it this way: The continued stability in the community depends on what the white adults do. The youth who are involved in this are lacking advantage of a bad situation but they also know the injustices.

I don't feel any better that the disturbances have been stopped. We haven't done anything, we haven't gone anywhere.

by Abiba

THE AFRICAN SCENE

CONGO (KINSHASA)

In June 1969, the Mobutu forces shot and killed about forty African students after a demonstration in Kinshasa, the capital of Congo (Kinshasa).

The university students were demanding an increase in the students' allowances. The Mobutu government reacted to a peaceful demonstration by brutal force. This reaction contrasts with a similar student demonstration for better living conditions and opposition to the National Service (all Tanzanian students are required to commit themselves to the national development for two years after graduation).

In Tanzania, almost all students at the institutions of higher learning have government scholarships. Their living conditions are already better than most Africans. In reaction to the student demonstrations, President Mwalimu Julius Nyerere, sent all the students to the rural areas to have a refresher's course in African values from African parents. In doing so the President said that he was doing so because the parents pay the taxes which run the institutions of learning. The President also wanted students to see how peoples live in villages before they make demands on better living conditions. Mwalium Nyerre also pointed out that intellectuals were not of a special breed. He hit at students who copy the bourgeois standards of living of North America. Tanzania has no room for the Oxford breed.

In the Congo (Kinshasa) the situation is different. There is in the making, a middle class based on American standards because of American influence. The Mobutu government is a neo colonialist one. The Congo (Kinshasa) government does not deserve our sympathy. The students in the Congo are victims of neocolonial education and values.

CONGO (BRAZZAVILLE)

Brother Stokely Carmichael announced that he would work for the return of President Kwame Nkrumah to power in Ghana. The Brother said this while on a visit to the Congo (Brazzaville) with one of the most dynamic governments in Africa. He strongly shares the view that Africa has the key to the liberation of the black man.

Brother Stokely is a staunch Pan-Africanist and strong anti neocolonialist. He and President Nkrumah, both in Guinea, are dedicated to a strong and united Africa.

ZAMBIA NEGOTIATES FOR NATIONALIZATION

Negotiation on the nationalization of 51 percent of the Zambian copper industry could continue for as long as two years, according to a Zambian newspaper.

No comments were made by the government or the companies concerned. The Anglo-American Corp. and Roan Selection Trust.

Much of the negotiation will take place in Zambia but it is likely that the Zambian Government will send a team on a visit to Great Britain and the United States.

This is an extremely interesting situation especially when one considers that the copper which these companies are exploiting belongs to Zambia. In this light negotiation has no place in this situation. This is a typical capitalist trick--negotiate. It was taken from you, reposses it.

ELECTIONS IN GHANA SOON!

General elections will be held in Ghana on August 29, 1969 for the first time since President Kwame Nkrumah was ousted by a military coup led by army and police officers on Feb. 24, 1966.

The coming election is an attempt to bring the country back under civilian rule after almost three and half years of military rule.

Most likely those elected on Aug. 29 will be the ones who are concerned with the interests of the West first and those of Africa last.

This situation would only create fertility for further political unrest in Ghana.

KAUNDA' PLANE CRASHES

The personal plane of President Kenneth Kaunda of Zambia crashed on take off on Tuesday at an airport in Zambia.

The plane was being flown by white pilots from the British Royal Air Force who along with other white personnel form the core of Zambia's Air Force.

All four white men aboard the plane were killed in the crash. Sabotage is suspected and most likely aimed at the life of President Kaunda.

by African Affairs Correspondent

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FEATURE ARTICLES

ON BLACK-WHITE RELATIONSHIP

DEFINITION

The question of membership and participation of white people in black organizations and black liberation movements at different levels of political consciousness has always been a contentious problem. To trace in chronological order, the development of white token involvement in our liberation struggle and show the consistent occurrence of his betrayal at each stage arising out of a wide difference in humanitarian objective would be very necessary but much too lengthy to document here. More important, what we must try to do, in as realistic a manner as possible, is to analyse the basis of this contradiction - reach out to find the real reasons underlying the lack of mutual trust between white and black people even when both groups claim to be fighting for a common humanity.

BACKGROUND

The historical truth is that contemporary racist thought emerged in all Western countries during the nineteenth century, though roots were firmly planted in the eighteenth century, (the industrial revolution) with the rise of capitalism. Four hundred years ago New World slavery and indentured labour in its original setting was to some extent divorced from racism or contempt of man as human being. Discrimination and the notion of inferiority complex were later to emanate from a ruling class that eventually resorted to the enslavement of black men in the service of capital. This exploitation and degradation of the physical and human resources of Africa in the service of the white man and his industrial revolution and his capitalist system became institutionalised into the very structure of his white society. White scholars in the persons of Gobineau, Hume, Carlyle and Trollope, to mention a few, articulated the economically inspired racist sentiment which were deemed as being shared by all society and as having universal and eternal validity.

TWO TYPES OF OPPRESSION

From this premise we can see clearly that we are confronted with two types of human oppression which are closely related.

(1) Exploitation which is embedded in the capitalist society and exploits all men economically, irrespective of colour or nationality.

(2) Colonisation which is also embedded in Capitalist society but being also an outgrowth of slavery it goes beyond economic exploitation to the actual psychological subjection of the minds of black people. It strips the victim (black man) of his heritage, language, culture, country, birth right, in effect, of everything he requires to develop his manhood, and replaces this with white values. Dr's Alvin Poussaint and Kenneth Clark, noted black psychologists, have found that in colonised white-value oriented society the black child relating to his racist environment - (Books, T.V. Recreation Movies, Christian Church etc.) begins to feel inferior as early as three years, while the white child at a similar age begins to feel superior.

THE BENEFICIARIES

In both these types of human oppression, the main beneficiary is that small group of powerful white families referred to by some social scientists as the Industrial-Military Complex or the Power Elite. But consciously or unconsciously all white people are part and parcel of this oppressing group because the political ideology of white nationalism which underpins this society is in reality based not on white dignity but on the philosophy of white supremacy. When Black people fight against racism what we are really attacking are the people and institutions that perpetuate white supremacy. With this in mind we can clearly see that black and white people are coming historically from two different positions. This does not necessarily mean that there should not be some level of coordination if progressive forces can be found in the white community that are prepared to play their part in their own community. It must be crystal clear from the start that to accommodate or tolerate white leadership in black organizations, publications (like our local Expression with a blatant white racist named McPhie as assistant editor) or political movement in 1969 is tantamount to asking proven Nazis to lead the Zionist (Jewish) state of Israel.

WHAT TYPE OF COOPERATION IS MEANINGFUL

The role and active participation of white people in any movement dedicated to the overthrow of this racist society cannot be measured by strong words armed with rhetoric in token resolutions, but by the revolutionary work they are at least prepared to engage in or are in fact engaged in within the heartland of racism - the white community. No sooner had the Panthers initiated an interracial conference to bring about a united front against Facism and they passed a resolution calling for community control over all police forces - the SDS (Students for a Democratic Society and on paper a vanguard revolutionary movement) **served notice to the dismay of Panther Leadership that they agreed with police control in the Black, Puerto Rican or Mexican communities but certainly not in the white community** (August 4th 1969). The sincerity of white membership in Black "benevolent" organizations or in-dependent white organizations cannot be based on the "he is a good one because he drinks rum with us - or he is always with black people principle." Even a white Christian Priest Father Groppi rejects categorically that type of hypocritical, paternalistic measurement. We do realise that at the point of confrontation white and black people for various reasons will, from time to time, temporarily form **unity of ranks** (not **necessarily of purpose**) i.e. The Sir George Case. Such confrontations are only the preliminary step on the long journey to total emancipation. The real test comes with the level of serious work done in each respective community by each respective group in the aftermath of confrontation. It is this dedicated work performed in the wake of confrontation that will galvanize our humanitarian sacrifice in the service of mankind; not social fraternization.

CONCLUSION

If we are fighting for a common humanity, it is certainly not realistic to expect black people to fight suppression in our black colonies and then turn around and absorb all the casualities in the white community. If white revolutionaries and "humanists" do their work in their community it would not only relieve the suppression in the black community but indeed such a contribution would co-ordinate meaningfully with the struggle of freedom-loving people against Imperialism throughout the world. Only white people can pry themselves out of this dilemma. The days of tokenism in the search of spiritual contentment are over for the white man. Today the issue is clear. He can either continue to identify and pick up the crumbs from the white exploiter and coloniser in which case there can be no common humanity with our people, or organise himself along revolutionary lines to play his important part in bringing down the system of brutal monopoly capital exploitation, cruel racism and ruthless imperialism.

by R. Douglas

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MARCUS GARVEY, BLACK PROPHET

"Men who are in earnest are not afraid of conscequences." These words were spoken by an earnest young prophet when he came to the United States from Jamaica in 1916. In the years immediately following World War 1, Marcus Garvey developed among the Negroes of the world a mass movement called the UNIVERSALNEGRO IMPROVEMENTASSOCIATION. This was the largest organization ever created by Negroes. Going back into the turbulent racial history of the '20's, Garvey was the leader to tell Negroes that they were somebody. He assured them day after day from his headquarters in Harlem that black was not a color to be ashamed of. He gave to millions of people who had no ambition, gave them a sense of dignity. He made Negroes proud of their color, he lifted them up to make them feel that they were somebody. This message came after years of slavery, prejudice, lynchings and second class citizenship.

Garvey launched his program of race redemption with the motto: ONEAIM! ONE GOD! ONE DESTINY! He declared that Africa should be free. He established a program of "Africa for the Africans". He organized industries, businesses, and created the Black Star Steamship Line and also a colonization project in Liberia.

The Black Star Steamship Line started the decline of his movement. Lack of experienced men caused the line to fail. Finally the Government charged him, attempting to defraud through the mails. He was sentenced to five years in prison, released after a period of time and then banished from the United States. His trial was filled with prejudice, he was the victim of great powers who were afraid of his black nationalistic policies of race redemption. Though the world might hold his body, the prison had yet to be built whose walls were strong enough to contain the influence of Marcus Garvey. His words were, "You will see from the start we tried to dignify our race. If I am to be condemned for that, I am satisfied."

Garvey's banishment furthered the decline of the U.N.I.A. He tried to recapture the mass following of his movement. He worked hard for his race until his death in London, England in 1940. Garvey's work was important largely because more than any other single Negro leader he helped to give Negroes everywhere a reborn feeling of collective pride and a new awareness of individual worth. The American Revolution of 1963, the gaining of independence of Africa had its roots when Garvey declared, "Be proud of your race to-day as our fathers were in days of yore. We have a beautiful history and we shall create another in the future that will astonish the world." He further stated, "Now we have started to speak and I am only the forerunner of an awakened Africa that shall never go back to sleep."

Garvey has been dead more than 20 years and yet controversy still rages around the man who set the fires of black nationalism and who foresaw the rise of Africa and the reality of black power. Ironically enough, Garvey never set foot on African soil. Today the flares of black nationalism rage through the West Indies and Africa, the total equality movement in the United States. Garvey lies dead in the Nation's Hall of Honor in Kingston, Jamaica's King George VI Park.

Perhaps the tribute Garvey would appreciated most came from the Chicago Defender. Endowed with a dynamic personality, with unmatched oratorical gift, Garvey was easily the most colorful figure to have appeared in America since the historic times of Frede rick Douglas, and Booker T. Washington. From 1916 to 1924, he dominated the American scene from one end of the country to the other with the multiple ramifications of the powerful U.N.I.A.

ROY STATES

TOWARDS THE NEW CARIBBEAN SOCIETY

by The Caribbean International Bureau

The Caribbean situation today compels assessment. Truth to tell, no one can write 100 or 1,000 meaningful words as to where any Caribbean territory is positively heading. To be more precise, no one denies or can deny that all these territories -- including the French ones -- ranging in size from Guyana to Montserrat, are heading for social explosion. Anguilla experienced a "minor" one.

The concrete situation is this: Companies controlling 80-90% of the fertile lands, foreign owned; all major and even minor industrial establishments, foreign owned Banks governing our financial relations, foreign owned; Newspapers and other communications media, foreign owned; import and export firms, largely foreign controlled. At every turn then, the life of the Caribbean comes under the pull of foreign domination.

Such a condition very narrowly circumscribes the possibilities for individual independence in any field of endeavour, let alone national independence. In truth and in fact, it reduces national independence to the meaningless decorations of the national flag, the national song and the national bird. While it exposes the new addition to the colonial vocabulary, which was recently applied to the smaller territories, namely Associate Statehood, to be all Association and no Statehood.

The factors that ensure and assure the persistence of this essentially colonial way of life are absolutely important if a way out is to be found. They must be unearthed.

The political leaders of the West Indies refused to break up the traditional economy of 300 years standing, preferring instead to break up the Federation. With that demolition of the hopes and aspirations of the West Indian people completed, these leaders proceeded to behave as if all the talk and work put into the Federation were but the labour pains preceding the still-birth of the neo-colonial mini-state.

Now trapped, as they had to be, within the stifling restraints of the colonial economy, the whole policy of government and opposition alike is an intensification of the process of fitting a highly developed modern people, with modern needs and the twentieth-century out-look on life, into a backward and wholly unworkable social and economic system which was the product of the 17th century. The incidents at West Kingston, Anguilla and now Antigua if nothing else, are a violent indication that this process cannot long continue and that Caribbean society cannot long endure, so constituted.

This antagonism expresses itself in all Caribbean territories. It was modern labour in bauxite and oil, and on th

cont'd page

Scenes taken from the Afro-Caribbean Shop fashion display. Uhuru photographer Kenny Williams was given these special poses.

5TH DIMENSION AT PLACE DES NATIONS

On Wednesday 22nd. August, the 5th Dimension made their scheduled appearance at Place Des Nations of Drapeau's World. A few brothers were there, some together, others untogether, watched and were in the main let down. In the words of one brother "We tried to turn on and tune in but all we got were back to back replays of the groups so-called top hits. They were no better live than on television and it made no difference, whether one was up front, or at the back - there was little feed back from the audience. By trying to please too many factions they please none. Its like trying to serve black-eyed peas and rice with mushrooms. Their trump piece "Aquarius" was the essence of the show. The first tune was a plain melody that can best be described as "unsoul". The second came on strong into what we know lead singer Billy Davies and Company can do. However they never explored in while we waited.

At the end of the show someone asked for an encore and got it - "If I had a Hammer." Thinking about it I wished I had one. All in all they were still up and away. The police could'nt see the show free this time since few were enthused enough as to give them an excuse to do their thing. *By Franklin James.*

THE AFRO-LOOK AT WOMEN'S PAVILLION

On Thursday August 21st, patrons to Man and His World were treated to a grand fashion show, put on by the Afro-Caribbean Shop at the Women,s Pavillion.

At the show, the biggest yet for the Afro-Caribbean Shop-a large range of summer and winter fashions for both men and women were displayed. The fashions ranged in design from traditional African garments like the "Agdaba" to the more modern western see-through look, and included a large assortment of dashikis.

The clothes which were worn by some our leading black male and female models, among them Travor Payne, Jean Joseph and Lorna Craigwell. They were designed by Anita Sy Sayané proprietress of the Afro-Caribban Shop and George Morris. The garments are available at the shop on Guy Street. They range in prices from $18.50 to $75.00. *By Kenneth Williams*

MAHALIA SINGS AT EXPO

The performance of gospel songs scheduled to be sung by sister Mahalia Jackson on Saturday August 16th, got off to a slow start. On the stage at Place des Nations was a row of chairs, a red carpet and a shrouded placque. The stage had been set for Lucien Saulnier and a band of bureaucrats who gave long winded speeches congratulating themselves for their part in the running of the Fair. These speeches were followed by the unveiling of an Expo placque after which the stage was prepared for sister Jackson.

Accompanied on the piano and organ, she sang and danced to some of the most well known and loved Afro-American spirituals. These included "Go tell it on the Mountain", "Joshua Fought the Battle Of Jericho" and "He's Got the Whole World in His Hands" to name just a few. The crowd responded enthusiastically by singing choruses and hand clapping to each different song.

We hope no brother or sister will ever forget the historic significance of the Afro-American spiritual. The gospel songs that sister Jackson sang at Expo had secret meanings which our forefathers used in their war of resistance to oppression. May the resourcefulness shown by our brothers under ardious conditions inspire us to overcome all present day difficulties. *By Norman*

Uhuru photographer Mohammed Apriko catches the epitome of Black Beauty when a bevy of sisters in ancestral national dress gathered for a chat at the eventful wedding of sister Abiba to brother Wantumi - co-editor.
Left to right are sisters Janice, Paula Benjamin, Betty Howard (sister of the bride), Marjorie Benjamin, Edina Bayne, Joan Benjamin, Jean Depradin, Celia Daniel, Hartley Marshall.

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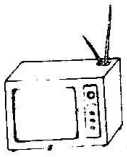

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OUR HERITAGE

The Struggle of the Maroons - 1

Jamaica before 1655 "belong" to the Spanish, who were ranchers. Slaves had been introduced in 1519, but by then many had escaped to the hills where they hunted will pigs and other animals in relative isolation and intermarried with the Amerindians.

In 1650 the English, under Admiral Penn and General Venables invaded Jamaica with a large force. The Spanish ran to Cuba, leaving Ysassi and a few others to fight a guerilla action until 1660. This he did by getting the hill blacks to supply him with food (not the English, whom they killed on sight), and because of the help of Juan de Bolas a black leader of a hill tribe. However, Ysassi's promises of freedom were never ratified by the king of Spain, so de Bolas changed sides and this allowed the British to expel Ysassi in 1660 to Cuba.

In 1663 the British offered a full pardon, 20 acres of land and freedom from slavery to the hill tribes. Since they already had that plus self-government, they refused. De Bolas was put in charge of a mixed force and sent after the hill tribes. He was shot, and the force routed. The Maroons continued their raiding while the whites crouched in the coastal towns.

After 1668, sugar plantations were introduced, and large-scale slavery began. While slaves were brought from different parts of Western Africa, the most feared (and the lest recruits for the Maroons) were the 'Coramantees: "Coramantee" is a slaver's term. They were from the Akim, Fanti and Asante (Ashanti) tribes of Ghana. These warriors constantly escaped or rebelled. In 1684, 1686, and especially 1690 (the Sulton estate), they rose up and killed their white "owners". Cudjoe, the leader of the Clarendon Gangs is said to have escaped from the Sutton execution. He rose to power in the new Clarendon Gangs. (The original Maroons lived in the North and the East), united them, and raided the white farms/estates from 1690 to 1720 unmolested. The Clarendon Gangs remained in close contact with the slaves, thus receiving information, food and shelter from their brothers in bondage. Part of Cudjoe's success in welding together the gangs was because he made his brothers Accompang and Johnny, captains. Also, his fighting force, was familiar with the terrain, and, because of the scarcity of powder and shot, expert marksmen.

In Feb., 1730, the first expedition was sent against the Clarendon hills. However the captain was arrested for "debts" so it did not start. In July, Cudjoe killed 15 and routed the second expedition. In December, the third expedition was led into the swamps where it perished.

However, in 1734, after passing 44 acts in the assembly, 40 years of losing, and at a cost of 240,000 lbs spent, the Whites finally demolished Nanny Town, stronghold of the Windward (Eastern) Maroons. Some regrouped elsewhere, but many (e.g. the Cottawoods) crossed the island to join Cudjoe.

In 1737, the British imported 200 Mosquito Indians (and their dogs), formed a white ranger group, and all black company - the "Black Shot" and built many garrisons around the hills. Their job was to destroy Cudjoe's provisions and thus starve him out. Cudjoe, despite constant victories against these enemies, realized that he was being forced into a corner, and that his people were starving. So, in a masterly stategic move, he left the Clarendon Hills and went to the Cockpit country in Trelawny Country. Thus, he changed the scene of the action to one better suited to guerilla action, assured an easily defensible centre surrounded by difficult, arid, inaccessible country. Also, the massive troop development was now pointed toward an empty area and was costly to reverse. The Maroons settled in Petty River Bottom near the entrance to the Cockpit Country, and continued their raiding in three counties, destroying white property and morale. The whites sued for peace.

Cudjoe though very suspicious of the whites, signed a "peace" treaty with Colonel Guthrie on March 1st, 1739. Hardships, lack of food, powder and a responsibility for his people decided him in favour of a breathing place.

Actually, he had been tricked. In exchange for "freedom", self-government, no taxes - all of which the Maroons had already - they were required to hunt escaped slaves, and put down rebellions. An "observer" was placed in each town, the captains had to "wait on the governor" every year, and they could only judge non-capital crimes. The power of the chiefs thus became mainly ritualistic not actual. A similar treaty was concluded between Quas, the leader of the Wind-ward Maroons and Captain Adarr on June 23rd, 1739. They were influenced by Cudjoe's decision.

Via the "Peace Treaty", the British neutralized the only enemy they positively feared, released their troops and commenced to support other imperialism, stopped the refuse of escaped slaves. They had also prepared the ground for the fight they knew best how to win - cultural and Moral degredation via materialism and a spurious "freedom" (to consume their products). But, the struggle was not over. Before "peace" could settle on Jamaica, there would be the second Maroon war, the exile to Nova Scotia, and finally the return to Africa.

By DAVID COX

BOOK REVIEW

"Black Rage" is a book which outlines some of the problems which black people face in America. Some of the problems that they illustrate occur where ever our brothers and sisters live under racist conditions.

The authors, Doctors William Grier and Price Cobbs are assistant professors of psychiatry at the university of California Medical centre. They are also psychiatrists in private practice.

Those of us who have read "Black Rage" have found it easy to identify with many of the statements made throughout the book.

Accurate parallels are drawn showing the similarity between the choice made at the old slave auction and that of the present day choice of black men for temporary labouring work.

In the chapter on "Achieving Womanhood" they appeal to us to reject the white western standard of beauty. The authors prescribe the "natural" hair style for all black women. They describe the "natural" as healthy for the wearer and express disappointment that some black women are still wearing processed hair.

The link between America's wealth and black labour cannot be stressed too strongly especially since misinformation de-emphasising the connection of one with the other is so common.

They also state that getting education alone will never fundamentally change the racist environment. This statement is true because education is bound to the racist system. The almost total absence of African history in schools shows the degree to which the educational system is actively involved in racism.

These and many more points form the "back bone" of a basically good book and they form as a group a statement of position with which I am in complete agreement.

Although the authors have been accurate in certain parts of their book, in other parts they have made serious mistakes. The majority of these flaws have been easily identified by our brothers and sisters after reading "Black Rage" for the first time.

One major critizism is that a series of inconsistencies exist. Comparing the position taken by the authors on Page 135 with their position on page 161 illustrates conflicting opinions. First they state that suspicion toward the motives of white people is necessary for the black man's survival in America. They then condemn suspicion towards whites and relegate cautiousness to black "racists".

Similarly the author states that black folks were brought to America to be exploited, in other words, robbed. Two paragraphs later they claim that black people are the worst theives. Clearly they have confused the victim with the criminal.

They state further that there is no evidence of any remaining African patterns of culture among black people. On the following page the black family is described as an extended unit where responsibilities are readily shared by relatives. The traditional African family is an extended unit.

In the chapter "marriage and Love", they have assembled evidence that interracial unions are unhealthy. They state that many a black man is acting out murderous fantasies. It is important to note that they do not put forward one reason why an intergrated marriage would work. Then they go on to claim that integrated unions are on the brink of success given the proper environment. The authors have disregarded the negative evidence they themselves had compiled showing that they are biased in favour of integration.

The book ends with a message which the authors try to validated by claiming that brother Malcolm shared their views.

Black Nationalists are "static" and headed to "self destruction".

America must stop victimizing black people "by simply doing it".

America will become a "feeble, third class" country if America does not reform.

By Norman

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DEAR SISTER

Dear Sister:

We will be finishing High School in the Spring of 1970. We've been hearing about the struggle to institute Black Studies in Colleges across the U.S. Do you know if there are any Colleges that do have a Black Studies Program and exactly what Black Studies entails.

Grad Class/70

Dear G.C/70:

Many Colleges in the U.S. have Black Studies Programs some have had them since 1966. Some are good and others are mediocre like everything else. You would have to write to the college you want to attend to see what kind of program it offers. However, I'll give you a general description of what Black Studies programs cover.

A student can obtain a Bachelors degree majoring in Black Studies for instance the fields of Education, Sociology and Economics focus on Black Community development in the Black studies department.

Courses include Black origins, a study of ancient African Civilizations to the advent of the slave trade with special emphasis on the stagnation and decline of African civilization and political institutions. You may select a course which deals with the dispersal of African people emphasizing Black People in the Caribbean, Central and South America. If art is your thing there's Afro-American Music and Afro-American Art. If you are politically inclined a course on Black Nationialism or Black Urban Politics may suit your purpose or perhaps you would prefer Economic Development - an analysis of economic development in the Black Community. Black Community health, Sociology, Education and Phsychology of the Black Community are other interesting areas that you may want to explore. A very necessary course is Law and the Black Community dealing with the whole concept of law and justice in the Black Community. You may even study the development of religious institutions in the Black Community and their effect on the Afro American personality.

As you can see the choice is wide. Naturally space does not allow me to go into all the courses I'm aware of. I would suggest though that you write to as many Colleges as possible so you can see which one has the best courses that would satisfy your interests.

Address your letters to DEAR SISTER at 1415 St. Marc, Montreal, Canada, Suite 27.

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SPORTS SECTION

SOCCER

The Caribbean soccer club will host an all star team from Bermuda on Sunday, August 31st. at Jerry Park at 8.00 p.m. (Jarry Park is located at the corner of St. Lawrence and Jarry.) We are encouraging all soccer loving fans to come out and cheer their local team and greet their Bermudian brothers. After the game the Caribbees and the February 11th Defence Committee will hold a joint fete at Trinidad and Tobago House (3545 Park Ave.) to welcome the Bermuda players. The fete will commence at 9.00 p.m. and donation will be $1.00

CRICKET

League champions Verdun, by virtue of inflicting a humiliating 9 whicket defeat on Victoria Park of Toronto, has won a berth to the Canada Cup finals to be played in Toronto against the Toronto Cricket Club on Sept. 20th and 21st. In this game played at Douglas Hospital grounds, Victoria Park won the toss and elected to bat. After a very bad start (3 wickets for 1 run) they were able to reach 114; thanks to a fine 52 by their opening batsman. Marshall DeSouza took 3 for 21 for Verdun. Verdun batted confidently to score 192 with Mauricette scoring a dashing 53 and DeSouza 43. Victoria Park could only muster 109 in their second innings giving Verdun 31 runs to make in the second innings. Former Windward Islands pace man C. Charlmine bowled well for Victoria Park capturing 4 for 41 in the match. Cecil Marshall was outstanding at 1st slip taking 7 catches in the game - 2 of which seemed impossible. DeSouza also took 4 for 25 in the second innings.

St. Vincent Mets has won their section of the B division by virtue of a 7 wicket defeat to Adastrians - Adastrians scored 116. For Mets, McRae scored 50 and Jack Dear 36 not out. The Mets also reached the finals in the Cup game scheduled for Canadair this weekend. After only three years of league membership, the Mets have done a remarkable building job. They are inviting the community to support their fall dance scheduled to be held on Saturday August 30th at the Polish Veterans Hall on Prince Arthur and St. Lawrence. Price $3.00.

NETBALL

The sisters have secured the use of the Manoir on NDG and Decarie to continue playing throughout the winter months. We hope that the enthusiasm exhibited during the summer will continue. A local women's basketball team will be playing against the netball team on Sunday 31st September at the Lower Canada College. We thank all those that came out on Sunday to participate in the joint Vincentian and St. Lucian effort at Lower Canada College. The cricket and netball games were well attended. Contact Viola Daniels (279-3733) or Merle Daisly (733-7053) for further information.

FOOTBALL

N.D.G. Maple Leafs went down to defeat in their opening game of the season 28-0. The powerful Ottawa Sooners that seem well on the way to breaking an offensive record in their league were just too much for the Maple Leafs. However, the loosers feel that if they can sharpen their plays it is quite likely that with outstanding contributions from all players the next encounter between these two teams could be very good game in a loosing cause.

By Sports Reporter

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Brother Barry Charlebois from South shore Colts gets a heavy tackle from Verdun Bengal's player in season opening match on South shore grounds. Game ended Bengals 39 to Colts 15. Brothers Maurice Tremblay, Les Tabb, Jimmy Davis and Frank Jones also played for the Colts.

WHO ARE THE NIGGERS?

From the days of the Underground Railway, when black slaves escaped into Canada in order to find "freedom" to the present time, black people in Canada have always had to endure an "existence" as a small minority in a sea of white, racist faces. However, even though a comparatively small number of Afro-Canadians has always rebelled against this racist exploitation, most of them were numbed into a state of euphoria by the constant process of dehumanization, both mental and physical to which they have been constantly subjected by the predominantly white racist Canadian society. But, as time changes, so does man, and then consequently, one finds that more and more, the wool is being lifted from the eyes of a lot of us, thankfully, and every day, more and more black people here in Montreal are forcefully being made aware of the contradictions that exist here within the "just society". The Sir George Williams affair is one such glaring contradiction.

On the morning of February 11th, the majority of whites outside the university building yelled, "kill the niggers! Burn the ...niggers" My dear brothers and sisters, do not delude yourselves. Do you really think that only the forty black students within the confines of the 9th floor, constituted the "niggers"? To white racist minds, all black people are "niggers". There is an old maxim that says - the best way to defend is to attack, and so, we must attack.

The first step has already been taken, for I must say that I as a black man, have been really touched by the way that the black community in this city, rallied to the side financially and physically during the first few crucial days after February 11th. This type of family cooperation based on **Unity of Purpose** has laid the foundation upon which we can build a viable, dynamic black community controlled and directed by ourselves. We must now try to seek out those common ventures which could be developed to our mutual and reciprocal advantage. Sir George, in conjunction with the power elite, has direct methods, where applicable, and indirect methods (through the white-controlled press), to divide our community, they have actually succeeded in buttering the lips of some of our "leaders" so that they can project an image that they are in touch with black people, and that they want to "help" black people The truth of the matter is that Sir George is running squared First of all, they invited some of the "leaders" of the black community to a meeting where they admitted that they were greatly responsible for the events that led up to February 11th, an admission which they however refuse to make public Secondly, the Evening students "rag" - "The Paper" launched a bitter diatribe against "Uhuru", which they realized could be and is in fact rapidly becoming a powerful vehicle in uniting the black people of Montreal. Thirdly, the "liberal, well-meaning folk" that they are have "graciously" consented to allowing Trinidad and Tobago Association to hold their Independence dance in their premises, Sir George is in a state of panic and so they are deliberately trying to divide and rule. Are we going to allow that? Unity of the Black community, means **"power"** for black people, which is exactly what Sir George is deathly afraid of.

While this hypocrisy is going on, and "negroes" are being used by the university for that purpose, the professor that was charged by the students with practising acts of racism, has been "exonerated". The chairman of the committee, himself a racist, has sheepishly categorically **refused** to accept a challenge for an open, democratic debate on the subject. The man that brought about the confrontation by maintaining a deaf ear to black student's demand for an impartial committee has been promoted to the post of principal! The university, in cahoots with the Federal Government has refused on request to launch a Federal investigation into the entire case, so that the truth would come to light.

We must examine the contradictions for ourselves, and come to our own conclusions. In the difficult months ahead, during the time when 42 black students will be further victimised it is really Canadian "justice" that will be on trial. Let us stand together, my black brothers and sisters of Montreal, Stand together, united as one family and with one heart, in search of a common destiny. Let us cultivate with in our soul that tolerance, confidence and mutual trust which will enable us to move forward carrying on from where our forefathers struggled against innumerable odds, the torch that will guide us towards the liberation of all our people.

Remember, "united we stand" (against Sir George and the white racist social structure of Montreal and Canada, as a whole) but divided we fall." As a positive step in the right direction, the first thing that the black citizens of this city can do is to attend the weekly rallies at the U.N.I.A. Hall on Thursday nights at 8 p.m., where all opinions and proposals are attentively listened to. We need to hear all your suggestions on anything that pertains to the plight of black people living in this city, for we have to learn from each other how we can best fight against the racism that is characteristic of this society, racist behaviour which has been so clearly demonstrated in the Sir George affair

By Edmund Michael.

UHURU

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docks, as well as agricultural labour that led the anti-colonial movement by continued strikes for higher wages, fringe benefits, against the ill-manners of an official or against anything and everything which smacked of colonial bondage. Now that the few years of independence and the months of Associate Statehood have made it unmistakably clear that only the formal aspects of society have changed, but not the colonial nature of the society, the former leaders of the people, now their governments, have mounted a full-scale attack on the labour movement as it continues to express its dissatisfaction with things as they are. Witness the Industrial Stabilisation Act of Trinidad and the threat of similar laws and industrial disciplinary courts in Guyana, Antigua, and Joaquin Balaguer's Santo Domingo, and the whole picture of internal reaction becomes crystal clear.

Besides, the past word in economic development in a Caribbean territory is the establishment of an Industrial Development Corporation, together with legislative concessions to foreign investors ensuring them a stable, that is to say, subservient and obedient labour market. Thus with each passing day as this policy unfolds, the frustration, apathy or anger of the populations increase in direct proportion to the increase in the foreign domination of the national life. That is the bald fact! And as these critical situations result in chronic unemployment and underemployment, these political leaders cut off from the minimum productive life of their respective territories, do nothing more than tamper and tinker with the public services, so that patch-work and guess-work are the orders of the day, buttressed by an almost total reliance on foreign loans for "crash programmes" to repair roads, erect new Government Offices etc. All these manoeuvres become the highest economic pursuits of these (mis) leaders. How much longer will they "crash" from economic precipice to precipice?

Furthermore, a West Indian leader with an elected majority and the police, combined with the fact that the government is nearly always the largest employer of labour, is confident that he has unlimited power to enforce the passive obedience of the mass of the population. Therefore, any assembly of the people to secure their own development, any militant labour organisation, become a direct threat to the political leader's colonial conception of the society; and the unlimited power of the Queen's legislature is brought to bear on such assemblies or organizations. Therefore it becomes obvious that the martial discipline imposed in St. Kitts, Nevis, but exposed in Anguilla, the Preventive Detention Acts, the Bills banning certain literature, the house-arrests, the withdrawal of passports and the communist witch-hunting with a view to more loans and aid will continue. These are only the beginnings of full-scale government reaction and repression, moreso as the whole Caribbean, including South America, is seething with revolutionary quiescence following the revolutionary 1930's is in its twilight stage.

The Caribbean abounds in trained men, who, because of their divorce from any meaningful material activity of life around them, seek refuge in ideas and their development which soon lead them to see themselves as the incarnation of the new society. But an admonition by Dostoevsky in his "Pushkin Speech" of 1880, directed to Russian intellectuals exiled at home and abroad, may be in order here. He said:

"What if one has not yet begun to be disturbed, while another has already come up against a bolted door and violently beaten his head against it? **The same fate awaits all men in their turn unless they walk in the saving road of humble communion with the people.**" (emphasis added)

What is vitally needed is that these trained men who probably fear the power of the people, and mistrust the potential of the West Indian, nay, Caribbean workers and farmers or peasants, yet chide them with being apathetic and "liking it as it is", must now try to make the class-leap in theory and practice to see more clearly the new Caribbean society in the **independent self-activity** of its people.

Further, the positive aspects of Caribbean society must always be held fast within the negative ones, such as our astonishing body of literature, sports, militant labour organizations, the progressive efforts of local businessmen, significant community efforts and the indomitable will of the mass of people to live, and without existential despair, in spite of the economic vicissitudes of Caribbean life.

It should be now obvious that any effort whether theoretical or practical must come to grips with the appalling mess in the Caribbean and elsewhere, and that **a definitive solution** to the present problems in the Caribbean **is possible** when all its natural resources and the existing means of production come **under local public and social control** as a means of ending "the strife between man and nature, and between man and man", whence "a higher type of social organization of labor" can be attempted through which "the fully developed individual, fit for a variety of labours (is) ready to face any change of production, and to whom the different social functions he performs, are but so many modes of giving free scope to his own natural and acquired powers."

Finally, the Caribbean must be seen as a single unit, one and indivisible, which can only be **fully** seen as a result of international workingclass emancipation. Consequently, any dissection and exposure of the bankruptcy of official Caribbean society, and their policy of alliance with foreign exploitative and extractive interests complemented with regional fragmentations, must be revolutionary and thorough-going. While bearing in mind that countries that are "more developed industrially only shows, to the less developed, the image of its own future... "yet nations" can and should learn from others." So that "even when a society has got upon the right track for the discovery of the natural laws of its movement... it can neither clear by bold leaps nor remove by legal enactments, the obstacles offered by the successive phases of its normal development. **But it can shorten and lessen the birth-pangs.**" And the new Caribbean society can be achieved with a minimum of aberrations when in the further words of a great political economist "The life-process of society, which is based on the process of material production... (strips) off its mystical veil (and) is treated as production by freely associated men,... and consciously regulated by them in accordance with a settled plan."

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BULLETIN BOARD

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(1) Brothers and sisters, you are urge to come and participate in lectures on Black History and culture. Contribute your talents and knowledge to the **Thursday Night Rally** and other very important projects such as the News paper. Several other proposed projects need to be instituted but cannot be undertaken as yet because of lack of participation by the Black community at large.

These projects are yours. Without you the present ones cannot succeed and the proposed ones cannot be started. Proposed projects: (1) Black Tutorial program. (2) Black Community Centre. (3) Black Workers Union: (4) Black Economic Program.

(2) Any brothers and sisters who are planning to travel long distances by air land or sea and would like travel information are asked to contact sister H. Bynes at 487-7111 - (You can save a lot of money).

(3) Two brothers from UHURU staff will be leaving Montreal in the very near future. Brother Stanley Chiwaro will be leaving Montreal for Uganda, Africa to finish his studies in the social sciences. Brother David Cox will be going to Val d'Or, Quebec on a teaching assignment. UHURU wishes these true brothers continued success in the revolutionary struggle.

(4) The February 11th Fund raising Committee has found itself in a position in Montreal where it is coming to the aid of many **Black** people (other than those involved in the S.G.W.U. Affair), especially in matters dealing with bail and legal fees. This clearly demonstrates the need for an organization in the black community to fill this gap.

INFORMATION

(1) Independence Celebration at T & T Pavillion will be full of activities from Thursday August 28th to Monday September 1st as they celebrate their fifth year of independence.

The festivities begin on Thursday at 6.00 p.m. with a flag raising ceremony High Commissioner of Trinidad and Tobago along with other officials will be present. Later in the evening there will be a special concert to be held on the adjacent lake. This will be followed by a calypso review and dancing in the Pavillion's auditorium.

On Friday, Saturday and Sunday, the well-known Exponians will hold regular concerts and every evening there will be a cabaret from 10.30. Monday's highlight includes a carnival jump up possibly from Place des Nations to the Pavillion between 2 and 4 in the afternoon.

(2) The February 11th. Defence Committee and the Caribbees Soccer team will hold a joint party to welcome the visiting Bermuda Soccer Team on Sunday August 31st. At Trinidad and Tobago House (3545 Park Ave.) at 9.00 p.m Donation $1.00.

(3) The Guyanese Association will hold a family party on Saturday, August 30th at 4195 Plamondon, Apt. 2. Donation $1.00.

(4) The second Black Arts Festival to be held in Wichita, Kansas is devoting an entire section to Biafra. Biafran cultural and Trade display will feature Biafran arts and music and food. From August 29th to September 1st Wichita, Kansas is the place to visit